632 told me that his mother is from this area, and later I had her kampong pointed out (Lewoleda). It is the twin kampong of Watuwiti. As we passed every kampong the children came out in droves shouting greetings and then running after and hanging on the rear of the jeep, just as Vatter[1] described them almost twenty years ago. [178] Indeed, many things of his are still the same, but some are different, for example, Catholicism has finally destroyed the nubanara, nama, and the korke of Leloba.

346 797 583 438 At Wailolong we went off on a new side road to Leloba, and the road ended at the kampong, barred by a fence. As we were talking here, a priest, Krol, came up on his motorcycle and invited us to his hut. He is temporarily here because the church and pastorie in Riangkamië was burned two months ago. The people there caused the fire by burning the hills on the windward side, and the kampong elders voted to give a percentage of the bride prices for quite a long while in order that they might have the new church. This will be paid in elephant tusks, [435] which the mission will sell for cash to the Mohammedan traders (eight tusks of varying lengths will sell for about fl. 2000.00, and the priest knew the exact price). The Mohammedan traders will then resell the tusks to the people in Larantuka who need them to pay a bride price. They will probably sell them in the Tandjung Bunga (Cape Flores area).

797 197 177 The priest told how the Catholics work here. They try to keep as much of the old culture as possible. For example, he and others are learning all about the Solor language, which is the local language here, so that they can make prayers in it. They also make prayers in the 797 old style, as though praying to Lerawulan. They 177 use native songs with words in the native lan- ● 533 guage and in the native style, too. He, musical,

[1] [See bibliography, cat. 113--Analyst]

797 sang a few, and they are quite good. He says the
177 Gregorian chants are liked by the people here as
[533] they are similar to theirs. Perhaps both are primitive. Also they like marches. Then too, said the priest here, on Christmas they retell the old story, saying that the shepherds brought mangos, bananas, and other native fruits to the manger. I think he said he has them bring such fruits to the church manger. They interfere as little as possible with the old practices. An old pageant concerning cosmogony and the descent of man has been kept, but they put in Adam and Eve and Sem, etc., in place of the native figures. As Kattenburg rightly remarked, it is a question as to whether they are adjusting native religion to Catholicism or Catholicism to native religion.

797 Later, in the Larantuka mission headquarters,
177 the priest said there was much argument among
578 the priests whether this is right. Krol, how-
[197] ever, is on the native side. He says, for example, that if they had hymns in Malay the old folk would never come to church. On hearing their own language, however, they come in and sit in the rear. This is an interesting reversal of the methods employed by the Protestants in Ambon, and Krol could see this. Protestantism does not compromise. The hymns are in Malay and are simply Dutch. They will take nothing from the old religion and they refuse to compromise. The priest said that the Catholic method is a matter of tactics, and I thought, "Here is the Jesuit view of an end justifying the means." Anyway, here the old is intermeshed with the new, and is gradually weeded out. In Ambon the two are kept separate, and there is a conflict between the adat and the agama lama, and Protestantism. This is not to say that there is no conflict here, and I think there is more than meets the eye. But the difference in method is notable.

[124] arrived after dark. We saw a very clear change
144 in physical type.[1] The Manggarai are clearly proto-Malay with a fair amount of Mongoloid blood in them.

[311] We went down to the coast through the empty
361 land, being burned off in large part, to Aimere.
342 Then we went across the wild and jungled peninsula to Mborong. We picked up a small girl from the hospital in Mborong who was going to school in the mountains. She got sick on the way. Then, up in the empty hills again, we saw a tree house on the way. Underneath it were some Mongoloid looking men and they said they were iron workers who were working on a bridge. They sleep in the tree house, which they built
[137] against mosquitoes which are bad here. They were from Ruteng. Later we heard that they have been here for years, "working" on a bridge.

[132] We ran into a terrible fog as we went up and up toward Ruteng. In the evening we attended
[143] the pasar malam, and there in addition to the
[525] gambling was a play with a story about how in-
536 dependence means decency and not rowdiness.
177 It was full of Catholic influence. Between the
●533 acts there were instances of poor singing and dancing by a little girl who sang and stepped around and by some sillily dressed boys who went through marching motions to almost inaudible
[534] singing. The orchestra consisted of a violin and a ukelele, nothing else. The band consisted of a few horns. A small child held up the music for the trombone player, who didn't use the slide. The play was incredibly bad. Thus they lose the fine old singing and dancing and drama rites and instead of them they now have these imitation things which are bad beyond belief.

The next morning we went to the mission and
793 met several priests, including the rector, van
124 Bekkum,[2] who wrote an article on Manggarai art. He was a bearded fellow and not bad. He said

[1] [i.e., the Manggarai vis-a-vis the Ngada--Analyst]
[2] [See bibliography, cat. 113--Analyst]

We

526 the heavy rain it started at two because it was being played for a prize. One team was called ATOM (Anak Tanah Orang Manggarai), and the other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them with plumes, and fancy coverings with plumes on their bodies, as well as a kind of tail of plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial dress of Manggarai, and they said they use them in all kampongs for ceremonies. They had bells on the rear which jingled as they danced with a jigging step. It looked and sounded just like American Indians at a powwow, except that the dress was different. In addition, they yelled from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent with a buffalo thong whip. The defender carries a round buffalo hide shield and a curious bow-shaped parrier which is quite long and looks like a bunch of rattans tied together. The whole thing gave the appearance of a war dance, and perhaps it was.

I met the Radja and he said that they used such costumes in war formerly. They also used shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs too were especially like a cheering section which kept up a chant from time to time answering the yells of the fighters, in chorus. The fighting seemed formalized, and they danced around jingling and kept this up until they were ready to close in. Then even the approach was formalized. As soon as a blow was made the attacker ran away, as though he had taken a coup. It looks to me like ritualized mock warfare with whips.

1[i.e., Children of the Land of the Manggarai Archipel]

We

776 The main god, called in the books Mori Kraeng, is properly called Moring Agunaran.

565 554 Kraeng here is the original title for high nobility, but it has been cheapened now and any big may use this as a title. Thus the kepala kampong may be called kraeng.

196 614 782 231 [887] At ceremonies animals are cut up. This is done by families or pangas. Each man in the group sacrificing the beast, touches its neck with his knife, and finally one who is very clever kills the animal. (This is like the touching of the head stuff in Borneo head-hunting.) Praying is done by a clever old man. He is not necessarily the tuan tanah or mbako or any set person.

526 535 574 555 The whip dance (main tjatji, as they say here) is done at many feasts. Each house has some costumes, and the men may use them. They say that it is true in these whip dances that they try to hurt the opponents, and that the girls admire one who has put out another's eye.

764 In these two kampongs there are no graves under the holy trees, but they say that there are graves under the tree at Ruteng.

535 527 526 ● 533 [274] [887] 200 In the afternoon we went to see some fine dancing on the Ruteng alun-alun. This is part of the week long independence festival. The lads are still doing the whip stuff, and they get prizes if they draw blood. There are scars on the backs of many of the men because of this. There was a troupe of amazingly dressed men from kampong Ruteng who were dancing and singing. Betel ingredients were passed to them. Two old women were beating drums to all sorts of rhythms, and there was also a lad beating on a gong. Later two women played two gongs, and women and men played drums. This entertainment was complicated and good. Most drummers and gong players seem to be old women. These

We.

614 of long dead ancestors: Lambar, Rinteng, and Rundu.

784 824 614 The name of the tabooed bamboo of the Weol clan is bamboo belang. It is very thin. The other kinds, for example betong, which is thick, may be cut and used; but this is not so of the belang type. A kind of maize, latung pesi is also tabooed for the members of the Weol clan. But, in this case the taboo is only on the first-born of each family. The first-born is the anak sulung (this is Malay, I think).

632 The present dalu of Rahong lives in the kampong Wankong, in Tjumbi.

621 114 624 I read Coolhaas[1] and checked with his material. There are now two more kampongs in the Weol area since he said thirty-one. Coolhaas is in error in stating that Ladja is the fourth gelarang of Rahong. It is really Ndung. Ladja is a branch kampong of Ndung. The Manggarai

624 824 796 name for tuan tanah is tu'a teno. Teno is the kind of wood used for the lodok, the wooden post which is set in the center of the star of fields for ceremonies. At lodok rites there must be a

[533] [562] drum and a gong. Either sex may play the drum. Some of the beats are the same for the men and for the women, but others differ by sex. Another term for tuan tanah is tu'a lodok.

624 423 651 Everyone must pay some kind of tribute to the tuan tanah. This is for his fields, which are basically the property of the tuan tanah. Even the radja, who has fields in Weol, must pay tribute to the tuan tanah. He must also pay tribute for his house space. This tribute is used to defray the costs of feasts.

614 778 [104] Watu Weol (they pronounce w as v and thus this is more correctly spelled vatu veol) is in kampong Ndung, just above the settled area on the side of the highest hill. It is in the form of a rough human figure, which used to have

1 [See bibliography, cat. 113--Analyst]

R

000 since then there have been no wars.

614 574 632 624 The great suku feasts are a kind of refresher of the gemeente bond, as all the suku of the area come and feast and pledge friendship. Thus, if Odja has a suku feast for repairing the grave-bones shrine, the other five big suku (and also others who are invited) attend. (The five are Rewarangga, Nggonggora'ba, Reandona, Wanda, and Gusa-Tibo). Thus the suku feasts are gemeente affairs as well as of a genealogical group. The mosa laki mere must be present at all such feasts, even though it is not of his own suku. Incidentally, he is the same man as the kolu, mentioned by Suchtelen[1] as the "tuan tanah." This kolu word is evidently used especially in his function as an agricultural priest. Thus he is an adat judge and agricultural priest at the same time. The mosa laki mere involved is the mosa laki mere of the kampong involved; thus here he is the big one, as the kampong mosa laki mere of Worowai-Roworeke is also the mosa laki mere of the gemeente.

[237] [342] [178] He gets the lower jaws of all the sacrificed animals. Nowadays he throws them away after eating, but formerly all bones from such occasions were kept and were put on the houses. Thus there is a clear relation involved between the jaws on the Ngada houses of the tuan tanah there and such occasions (and distantly to the Mentawei and Punan animal jaws). Note that he gets the lower jaws.

538 ● 533 [124] As for legends and stories of the past, at first they said that they have none, or rather that they had forgotten what they might have had. I prodded on and told them about the Balai Pustaka man getting stories of Indonesia for schools. They loosened up a bit, and it seems that they do have plenty. I instructed the assistant to get a few as samples. They said

[1] [See p.70 of van Suchtelen as cited in bibliography cat.13--Analyst]

R

588 there are a few who are great story tellers.
533 Some stories are told with singing, i.e., real ballads, and may last as long as two days. The kapitan sang one for a bit, softly. They warmed up and began to appear to be quite proud of these songs. They insist, however that only a few are clever at these things.

[243] They tell such stories when the rice is ripe, and they may sit all night listening. Most of the stories are about the ancestors. Thus it is the free time--rice-ripe period as usual in Indonesia. This is the time for stories, when they have plenty of time. Perhaps this is also true in the post harvest season. Anyway they do have plenty of stories. And it is not only the old people who know them. For example, there is a rather young lad named Ero who is famous for chanting long stories. These sung stories are voi.

621 423 They are very clear about the location of boundaries in the district, kampong, and sections of the kampongs, as well as in the gardens. Markers are stone posts, trees, streams, etc.

609 621 [563] There are different grades of being a foreigner. The crux of the affair seems to be people who come from other islands. Thus, though the Sikka are outsiders, they are not foreigners to the same extent that the people from Kupang are. It is a bit hard to fit into a kampong if one is an outsider, although it can be done. The Ende papalele in the huts at the lower end of the kampong are still outsiders, although many have been there since the end of the war. They have few relations with the kampong folk, and there have been few if any marriages. The community is closed.

609 582 608 I asked about the teachers and found that the Ndona one found it easy for two reasons: He lives in Waturoga, which is in Lio, and also

We

●533 871 In connection with special training for individuals, the only thing they can think of is that the children have flute lessons in school and learn to read notes.

212 In Wailolong fifty years ago only one person was literate.

191 212 Everyone here can speak the local language. Of the old folks, perhaps only one per cent can speak Indonesian. The younger people are learning it in school. No one here speaks Dutch. No one here speaks any other language. About fifty per cent of the population here can read and write. At the most perhaps ten persons read regularly or at least look at the mission paper. This is the only "reading matter" except for prayer books.

There is almost no writing done locally. Perhaps about ten people have at some time written or received a letter. One guru can read and write Arabic.

There is no special instruction given in reading and writing. There are no aliens, and hence no foreign languages used in the area. [207] There is no radio, and perhaps only the guru have ever seen movies.

178 412 262 There have been very few changes in the technology here introduced during the last fifty years. They are using shovels a bit, etc., but mainly the same old artifacts. In regard to food, there are a few changes. For example, there are new kinds of vegetables (in the old days they evidently had practically none), new varieties of bananas, etc. Evidently food was simple to the extreme in the old days.

286 323 000 The women spin and weave here, and this is perhaps the most important craft (in fact there is no doubt about it). There is no pottery (they buy such items from the few places where pottery is made). Recently, a few people have learned how to cook salt. There are about ten

Wa

536 the rites of the agricultural cycle, etc., are highly dramatic). Weaving is probably the
286 most active art.

There are three kinds of dancing.

The hard work in this area is done from Janu-
221 ary to March. This is the growing season. They
784 work hard and steadily in the gardens and are tired at night and have to sleep early. Also, there is a taboo on making noise during this time. It is the time of "work and quiet." This links with beliefs about rice, corn, etc. souls, which must be handled carefully. But then, in July, August, September comes the big time for feasts, dancing, singing, especially at the time of full moon. Then they have lots of fun. After that the quiet time starts again after a tapering off.

They know just about nothing about foreign
20 sports, etc. My theory is that the lack of movies is the main reason for this. There are also no books, magazines or papers. There is no way of finding out about such things. There
533 is plenty of riddling and song games, like
538 pantun. This is done especially in forms which are sung. The same holds for stories. They are told especially by singing. The stories are sung during the great thanksgiving feasts that come perhaps once every nine or ten years. One story may last a month. Every incident in a past period will be told, with all persons indicated by name, their relationships with other people involved, and everything that happened in every kampong, etc. These are evidently true epics on a small-distance scale. These are "local epics." Such a tale may tell everything that happened over a period of twenty generations. Most tales are told about the ancestors (the sistim again; it permeates everything).

585 I forgot to say that Roy says that marriages
241

We

582 the previous talk of the tuan tanah that there
614 are preferred clans. I will clinch this when I get the va'u membership of the inmarriers.

The next day I started in on some more question in regard to social organization.

[103] Note that the name of the kampong below is
346 Tjantjar, not as I have spelled it above [Tjantsia]. I went there halfway through the morning as I heard drums and gongs. There were girls (looking very Hawaiian) sitting on the porch of the house next to the new one of the tuan tanah now being built. The timbers are up. It will be a rectangular house, although the one it replaces was round (I made a photo of the latter only a month ago, which shows how fast the old type is vanishing). The drums and gongs were being beaten because this is necessary when a new tuan tanah house (rumah gong-gendang) is being built.

346 There were several drums and several gongs
●533 (and I found that each tuan tanah house has
776 several of each). They must be beaten all the
824 time, with short pauses, and the girls take
[562] turns. The men may help too (for garden beating, only men may play the instruments). This has to go on all the time while the big house is being built. The reason is that the wood (always spirit-ridden here) must be constantly kept pacified and told that it is being used for a great purpose, a big house. For ordinary houses this is not necessary. (I wonder if the idea is also in order to get the wood used to being in a rumah gong-gendang?) Before the trees are cut for the wood, they are told that they are being cut for a high purpose. Each grove of trees has a local spirit called darat. These are tree spirits. The generic word for spirit is ro.

778 I notice each day on my way here that there is
776 a grove of fine trees standing isolated on a
824

We.

778 high hill, which is otherwise bare, like most
776 of the land here. It is taboo, as special
824 darat dwell here. And now I see many such sacred groves in the hills, carefully left when the land was cleared. It is as though they have to leave places here and there for the darat whose trees have been largely cut away. One has to watch out for feelings of the spirits always. The assistant also uses the word roro for spirits in general.

346 As the big timbers are carried in, the bear-
776 ers sing all the time, moving about slowly, and
533 telling the setan not to sit on the timber and make it heavy. A small girl, elaborately
824 dressed, sits on the timber, showing the setan that someone is already sitting there, so that they won't. A flag is set on the timber (now usually a merdeka, red and white flag) to show the kampong folk from two to three kilometers away that they are coming. In the kampong, they begin to beat gongs and drums "to receive the wood" into the kampong. They may not be quiet as the wood enters. There is much singing, etc.

[335] While the carpenters are at work with modern tools on the house, the gongs and drums are beaten constantly (technology and adat). There has been trouble here in Tjantjar with the tukang from Ruteng. The timbers were already set
[578] when an argument started over the contract, etc. Tempers rose, and the carpenters picked up their tools and left for Ruteng. I saw them on the road two days ago. Now the kampong folk are worried stiff because there lies the wood and there is the wood in the half-finished house, and nothing is being done. The wood may get impatient or angry, and if so they will always have trouble with the house. And this is important, as it is the main house, the cult house,
[753] of the kampong. Also, if the wood gets angry, there will be illness and all sorts of troubles.

We

346 824 533 776 there will be illness and all sorts of troubles. They beat the gongs and drums to keep the wood satisfied and I suppose to make it think that the work is going on. Also, I notice that a few men carry planks up now and then to the rafters, perhaps making as though they were carrying on the work. Meanwhile a delegation is in Ruteng to persuade the carpenters to return. The situation is desperate, and perhaps the folk regret having argued with the tukang in the first place. They must "make the wood cool," they say. This is dramatic.

I also noted that a pig was being skinned in the shed nearby. This is for the workers, but it had been ritually killed with prayers, etc. The drum and gong rhythms constantly changed, and the girls are really clever. This [562] is beautiful stuff. There are beats which are peculiar to men and women, and also some which are used by both. These people are really virtuosos. All day the women sit thus, doing their duty by the wood spirit.

There is a main post in the rectangular house too, and when it is set in, animals are killed and blood is placed in the hole.

342 178 346 Until about ten years ago all houses here were round. Today there are very few of the old round houses left. Cornelius[1] says there is scarcely a single tuan tanah round house left, because everyone must contribute to the cost of a new one, and when they build one they want one that will be a strong rectangular type so that it will last for a long while. The cost of [435] this new type tuan tanah house is nearly fl. 3000.00 in addition to the free labor contributed. Each family contributes to the cost and also gives animals for the workers, ceremonies, etc. It is a big thing.

342 178 I went into one of the two round houses left in Tjantjar. It is a bit different from the

[1] [i.e., the assistant--Analyst]

601 Manggarai: I remembered in relation to the opu belake and opu wai(ng) which Oudehand[1] said were woman-giving and woman-receiving groups (man speaking) for Larantuka, that Cornelius said that the woman-giving group is ana rona and the woman-receiving group is ana vina (man speaking) in Manggarai. This checks out, as the belake and rona are comparable and the wai(ng) (or wae or kawaing, meaning wife) and vina are comparable. In Manggarai the term for the woman-giving group has a male connotation, as in Larantuka, and the woman-receiving group's term has a female connotation in both instances. The Manggarai terms are taken from the words for husband (father's sister's son) and wife (mother's brother's daughter), respectively, with ana (child) put in. Since rona and vina have the meaning of male and female, the ana rona and ana vina could mean "sons" and "daughters." However, this all seems complicated. Anyway, the Larantuka terms for the two groups are taken from the words for mother's brother and father-in-law and "female" respectively. The general idea seems clear, but there is a difference in the exact meanings.

[114] We I got onto the last two days of work in Veol on January 29 and 30. On the evening of the former, Sunday, van Bekkum[2] had the school put on a singing demonstration for me, and it was remarkable. The songs were Manggarai, written by Manggarai gurus, and they are like Debussy, but with weird progressions and peculiar slides and part-notes. The voices are fine and very impressive in the failing light, with the hills around, and especially good were the single, sweet, girls' voices in solo form from time to time. This is very rich material. The boys stood on one side, led by three lads with ornate headcloths and sarongs; and the girls stood on the other side. The whole thing was good. The

533 797

[1] [See bibliography, cat. 113--Analyst]
[2] [pastor at Ruteng --Analyst]

We

533 797 [562] school is overcrowded, and it is the only place where girls can rise above the lowest level in Manggarai. There were plenty of sisters around. The whole thing shows the good organization of the Catholics here.

[124] I used the last two days of work here to get through the rest of the schedule.

585 For weddings, the Christians go to church for a service as well as going through the old rites.

583 Formerly the bride price was not payable in money, but today it is, in part. The bride price (padja) includes buffaloes, horses, and formerly copper or brass (?) boxes. There are no more of these last objects, and money has been substituted for them. Also, cattle are now used, but were not included formerly.

The return gift (vida) includes cloth, bracelets, ear ornaments, etc. Also included are small elephant teeth (used as pendants on bracelets). They are about two inches long. The bride price goes to the girl's family, and the return gift to the boy's family. Formerly the bride price was not very high. Today it is higher. An average bride price includes about five animals.

Both Catholics and pagans still pay the bride [591] [611] price and make the return gift. If a bride price is not paid, the couple must live matrilocally until it is paid. However, the children are always patrilineally descended.

582 614 The distances of mate selection are about the same as they were fifty years ago. There is a bit more marriage within the va'u, which was taboo before. However, the panga remain exogamous.

476 602 614 If the relatives-in-law live too far off, there is no real, actual mutual aid. If they are near, mutual aid is carried out between three groups: one's own va'u ana rona, and ana vina. The help comes especially in aiding a help-mate

1 [i.e., at Veol.—Analyst]

We

769 more land here). However, the darat (tree spir-
778 its) who lived in the trees are still there on
776 the spot. When such a grove is cut (and most kampongs have a grove), elaborate rites must be given. It is evidently quite dangerous. Therefore, in addition to the darat in all groves, almost every kampong has its own private darat, who live in the kampong grove.

778 This is important: The assistant says that
769 whenever and wherever they have a ceremony they
273 must set a stone in the center of the place
782 where the rite is held. This stone has palm wine poured over it as a libation. The libation is indispensable, and therefore the stone is also indispensable. It evidently represents the ancestral ghosts, who must always get a drink at every rite. And they pour the drink carefully, as though they were pouring it into someone's mouth. Palm wine is hard to get here, but they will go great distances to get it for a ceremony, even though they may obtain only a little, as it is essential. I note the tremendous importance of alcohol all through here. They drink a lot, as I saw in Anam at the New Year feast (see later), and they like it. It seems to be a perfect case of giving the ancestors what they liked best in life.

I noticed another amazing thing, though it
● [533] may be unconscious. When the singing teacher at the mission at the Sunday performance for me arranged the boys for a round singing dance (sanda), he put a stone in the center of the place! It was probably just a marker, but note how easily he set a stone there.

527 I do not know if I got information on all
241 the feasts, as the time was getting short, but
514 he gave them as follows:

(1) New Year. This usually comes in October or November or December. It may be later, but may not be held in the summer. It takes place when

We

000 "standing." There are plenty of songs. Singing
●533 is the greatest art, and I was impressed extremely with the school performance. A priest who was musical said that they are excellent and strange. The new songs like krontjong, omba' putih-putih,[1] etc., are sung only in the towns. Here only a few know them, but nearly all the songs which the majority of the people know are old Manggarai ones. Cornelius[2] said that there are about ten kinds of rhythms in
[562] drum and gong playing. Some are for both sexes, others are for men or for women only.

221 May, June and July are relatively free of
527 work. Otherwise there is little free time. Feasts are the fun times here, and they are largely not at set times.

[526] Soccer is loved and so are horse races.
541 These are not native. They are held either in
525 town or along the road here. This is true especially at harvest time. There is betting.
[177] Cock fighting has come in a little from the outside.

538 There are plenty of stories. They tell tales while they work in the gardens and especially while they bind corn in the houses. Also, the old people tell stories in the evenings. They tell tales when they are just sitting around and drinking, too.

There are many kinds of stories. A number of them are sung, but many are not. They are never very long, and none lasts for several days as in Ende and Larantuka.

533 There are about ten kinds of songs.

527 For the Catholics, Sundays are free, and the pagans have largely taken this practice over. They are glad to have the day off. Otherwise, the only free days are feast days.

[868] With the dances and singing and story telling
538 there is no regular instruction. There is a decline in interest in the old tales especially,

[1] [i.e., a song title, "White Waves" --Analyst]
[2] [i.e., the assistant--Analyst]